officiate in the mosque. Such persons are believed by the villagers to be able to cure illnesses and confer other blessings through some physical quality in their persons. The office of mulla is far from lucrative, although some are privately wealthy, and they are expected to be models of modest and frugal behavior. One cannot use obscenity in the presence of a mulla, and no one would think of inviting him to a drinking party. Most persons rise when a mulla enters the room, although the chieftains, if the mulla is a regular visitor, generally ignore this. The most respectful way of greeting such a person is to shake hands with him, and then kiss the palm of one's hand and place it over the heart. Mullas are not bound to celibacy, and the three in Rowandus were married. The sons often follow their father's calling, as in the case of Mulla 'Abd al-Karim Effendi, whose father was Mulla As'ad Effendi. Of 'Abd al-Karim's family, which belongs to the wealthy commoner group, one brother was a landowner and his nephew a teacher. The mullas always wear garments in the Arab style, a single turban bound flat around a skullcap, a long cloth cassock, and, in winter, a loosely-woven robe.

The mulla is assisted by a layman who fills the office of mu'azzin (from Arabic <u>ta'adhdhin</u>, after <u>adhan</u>, the call to prayer) in addition to his regular occupation. In Rowandus this was one of the older townsmen, a little man full of his own importance. The primary task of the mu'azzin is giving the calls to prayer, again, a chant,

from the roof of the mosque five times each day. The call to prayer is like the shahada, the "testimony" of faith, given in connection with naming the child, with the addition of one or two phrases. In addition, the mu'azzin arranges minor matters related to the mosque, such as the distribution of flesh to the poor from a sacrifice for charity, but receives no compensation. The mosque also employed a servant who acted as a doorkeeper and was responsible for its cleanliness. The mulla himself, as noted in the section treating society, has a place in the highest ranks of the commoners, and is usually surrounded by a group of friends from among the townsmen, noted for their piety. Inasmuch as Mulla 'Abd el-Karim had a compelling personality, this following was an extensive and powerful segment of local society.

The mullas are responsible for religious education, because, although Islamic history is a part of the curriculum in the primary and intermediate schools, religion is not formally taught in any other place than the mosque. Some parents prefer this training to that of the government schools. The mullas hold classes throughout the year, but give particular emphasis to the summer when those children who have occupied other seasons with their secular education may, at the behest of their parents, take part. This course is almost solely concerned with reading and interpretation of the Quran, and thus entails, initially, the study of the Arabic language. The parents

Twice during the night, Hajji Mustafa makes a round of the streets, drumming loudly on his giant tambourine. At various points he stops and shouts, Salawat, salawat 'ala al-Habib, "Prayers, prayers for the Prophet," and in between these stages he sings various songs in Kurdish of his own devising. These two parades are to inform people that they may arise and enjoy another meal before sunrise, but, inasmuch as Hajji Mustafa and the pack of dogs which follows him make a great uproar, there is a certain amount of discontent. "Curse Hajji," the investigator's landlord grumbled, as he rose from his bed in the courtyard.

Four weeks of absolute fasting between sunrise and sunset are not without hardship, particularly for those who must continue to labor. It is considered improper to smoke on the streets, and only one tea-shop, carefully masked, is allowed to remain open during the day. A number of persons make no pretence of keeping the fast, although they do not demonstrate this fast in public, and others, beginning with good resolve, fall from grace after a number of days. It is interesting that Hajji Mustafa, the person who fires the evening gun and makes the nocturnal announcements, the "religious fanatic," for want of a better terms, did not feel bound by such restraints, considering that his extraordinary relationship with God absolved him from the ordinary demands of the faith. Quarrels and fights are more frequent during Ramadan than any other season of the year, and there are "secret eaters"